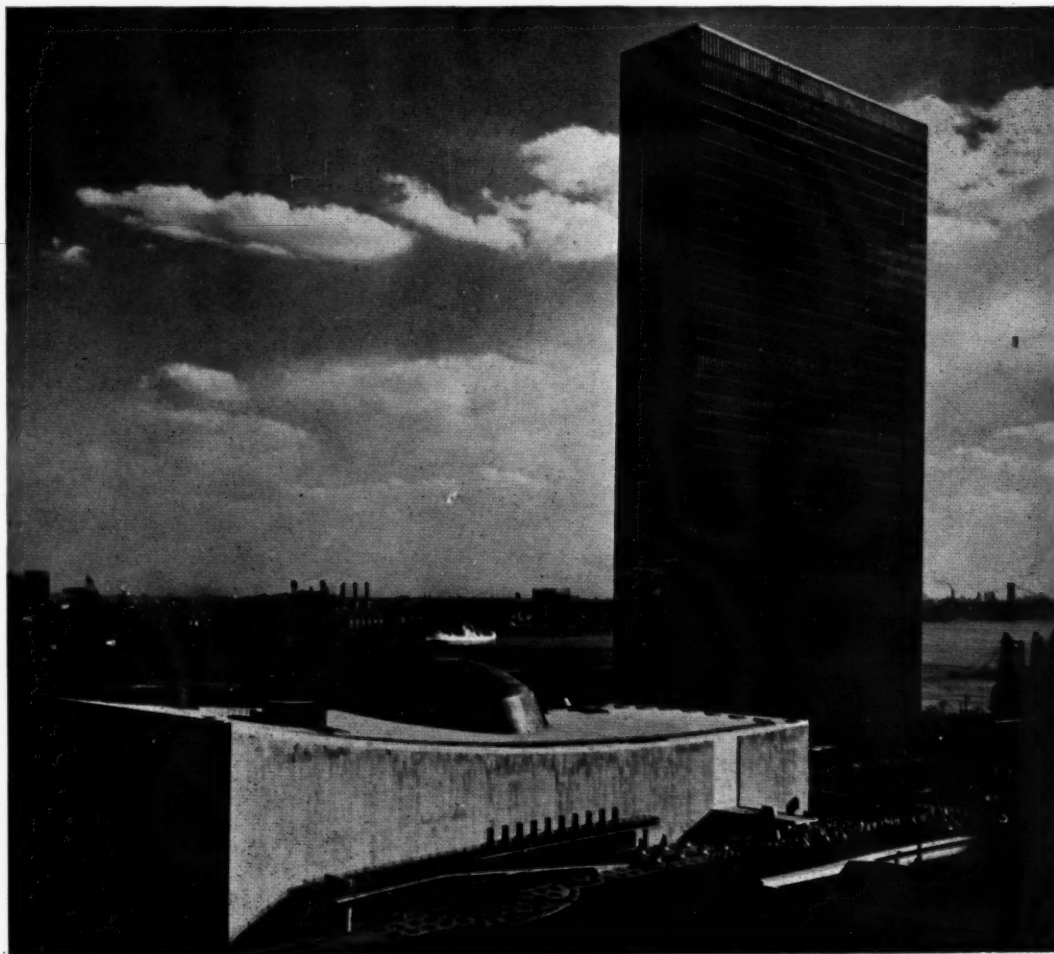


# DESTINY

*The Magazine of National Life*



*Photo by Ewing Galloray*

## **WALL OF UNTEMPERED MORTAR**

**"I Will Even Rend It With A Stormy Wind In My Fury"  
(See Inside Cover)**

# Wall Of Untempered Mortar

WHY DID the architects submit the particular design for the United Nations building that has given us a structure not unlike a huge wall standing close by the river front in New York? Why too did those responsible for the final decision as to the type of construction agree on this particular design for the United Nations headquarters? Is it merely a coincidence that nearly 3,000 years ago the Prophet Ezekiel, in describing the endeavor to secure peace through the combined efforts on the part of nations, likened their undertaking to the building of a great wall. Those familiar with Ezekiel's statements find his words coming to mind when gazing upon the wall-like structure built as the headquarters of this organization.

The gathering at New York of a substantial representation of Communist dictators a few months ago emphasized how insecure this organization is on which people are relying for the maintenance of world peace. Speaking of its efforts, Ezekiel declares it is a wall built of untempered mortar, indicating there is no genuine binding force to keep the nations together when real stresses and strains develop (Ez. 13: 10). This was clearly revealed in the last session of the UN assembly when the boorish tactics of Nikita Khrushchev all but disrupted their deliberations.

Actually there is no need to speculate about the ultimate outcome of the activities of the UN, for through Ezekiel God has pronounced judgment upon this humanly-devised scheme to secure peace in a world order where there is no peace. The prophet declares the sponsors of the UN would seduce God's people into believing that through its efforts they would enjoy the blessings of peace — an absolutely accurate forecast of the attitude taken by our national leaders at Washington.

Because Ezekiel declared there would be no true unity of purpose in the United Nations, the covenants that would ordinarily be binding upon the members of this organization are likened to untempered mortar that will completely disintegrate when the storms of conflict break out in their full fury. This lack of unity of purpose became clearly evident in the sharp differences that arose among the members of the UN during its last session.

The Prophet Ezekiel addresses a message to those responsible for this wall-like structure, who today are endeavoring to sustain this monstrosity of deception by warning all that their only hope for peace rests upon its actions and deliberations. The prophet declares: "Say unto them which daub it with untempered mortar that it shall fall" (Ez. 13: 11). Here we have a direct pronouncement against the continuity of the United Nations and against its boastful declaration that it has the only formula for securing peaceful coexistence among nations.

How will it be overthrown? The prophet declares: "There shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it" (Ez.

13: 11). Thus, the overthrow of the UN is coming through overwhelming violence.

Later on Ezekiel tells us of the "overflowing rain, and great hailstones, fire and brimstone" that will bring the present world order to its end as the enemies of God and His Kingdom are decisively defeated upon the field of battle. The United Nations will not survive even the inception of this coming conflict, for when World War III becomes an actuality, the UN covenants and agreements will have no greater binding effect upon the nations than untempered mortar would have in a wall to keep it intact against the rising waves of an angry sea.

We turn to the Prophet Isaiah and there we find a completely accurate appraisal of the United Nations covenants and agreements. In entering into these solemn agreements with such an organization, God's people are told they may as well admit that what they have done is to make a covenant with death and an agreement with hell. Furthermore, the prophet states that, as a result, their confession must be, "We have made lies our refuge, and under falsehood have we hid ourselves" (Isa. 28: 15).

It is well to note that God, through the Prophet Isaiah, has decreed that the "covenant with death shall be disannulled, and your agreement with hell shall not stand" (Isa. 28: 18). Does Isaiah indicate how this is to be brought about? He not only does so but he also confirms Ezekiel's declaration in regard to the type of destruction that will cause this wall of untempered mortar to collapse, bringing to an end the covenant with death and the agreement with hell. Isaiah states it will be "when the overflowing scourge shall pass through" and that scourge again is a reference to strife and battle.

What of those who are responsible for foisting upon God's people as their hope of peace the making of agreements with ungodly nations under the guise of being able by such methods to prevent the outbreak of world conflict? This is the judgment God pronounces against them: "Therefore thus saith the Lord God; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it. So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the Lord" (Ez. 13: 13-14).

Following the collapse of human efforts to establish a peaceful habitation upon the earth, Isaiah exclaims (Isa. 28: 16-17): "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place."

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HOWARD B. RAND, *Editor*

N. I. SIMONS, *Associate Editor*

## Contents

Changing Administrations	3
God's Hand in History	6
The Jewish Vote	4
Month By Month	9
The Mystery of the Empty Tomb	16
Our National Purpose	19
Overflowing Cup	5
Review of World Affairs	11
Taking By Force	4
Wall of Untempered Mortar	2
The World Court	13



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## THE MARCH OF HISTORY

### *Changing Administrations*

IRRESPECTIVE of one's political persuasion, when the nation elects to sweep one party from office and place new leadership in control, inevitable changes in administration policies are destined to affect everybody. This will perhaps be more true as the result of the present election than at any other time in the history of our nation. Grave issues confront our country, the solution of which will be placed in the hands of the new administration taking office at the beginning of the year 1961.

Problems involving peace or war will be major issues, for the world is moving toward a definite crisis as the Communists press for advantage over the West on many fronts. Domestic problems will also tax the ingenuity of a Solomon to handle as tensions increase over racial issues fanned into violence by a Supreme Court decision that ignored past and present traits of human behaviour. Wrong moves on the economic front could so upset an expanding economy that it would suddenly come to a grinding halt.

One thing that characterizes a prosperous nation is an incentive to work on the part of its citizens, to labor and produce for a profit. Taxes, which are already confiscatory, could be so increased by a government committed to such a gigantic spending program that the

sources of revenue would dry up through strangulation of ambition by destroying individual incentive.

We trust that the new administration will be able to rise to the occasion and wisely administer the affairs of state so that there will be no diminishing returns, economically or otherwise, for the citizens of this nation. However, we have to face facts. The Democratic platform, if adhered to, gives no assurance that all will be well for the nation under the leadership of men committed to carry out its provisions. We are in the period designated as the Day of Battle and, as we approach noontime of this Day, the Communists will be making moves that will spell global conflict in capital letters. Will a Democratic administration be able to keep us from war without compromising our honor or succumbing to appeasement?

Let us review briefly the history of Democratic administrations during this 20th century. Woodrow Wilson was elected president in 1912, defeating the Republican candidate. He was again re-elected as president on a pacifist platform, defeating Charles E. Hughes. But on April 2, 1917 he asked Congress to declare war on Germany "to make the world safe for Democracy." Thus, under the first Democratic administration of this 20th century, our nation was plunged into war. While we realize it was impossible to avoid it under the circumstances that developed, nevertheless, it came under Democratic leadership.

Following the close of World War I the Republicans came to office, but in 1932 Franklin D. Roosevelt was swept into office as a result of the so-called Hoover Depression. He made possible the phenomenal growth of World Communism by giving formal United States recognition to Soviet Russia in 1933. He was returned to office in 1936 and was again elected to the presidency for a third term in 1940, having promised that no American boys would be sent across the sea to fight in World War II, which was then under way. But during his third term the United States was plunged into war as the result of the treacherous attack on Pearl Harbor. Evidence since then has tended to establish that this attack was a foreseen means on the part of the administration to bring about our entry into the conflict on the side of the allies.

Following the death of Franklin Roosevelt in office, Harry Truman became president. He was returned to office in 1948 and under his administration the Korean War broke out, made inevitable by a policy that encouraged the Communists to strike against South Korea, supposing that the United States would not intervene. For the first time in our history we lost a war as the result of restraints upon General Douglas MacArthur that prevented him from pressing the conflict against the Red Chinese, who entered the war in support of North Korea. Thus, the United States, involved for the third time in this century in conflict under a Democratic administration, lost that war while fighting under the flag of the United Nations rather than our own God-given ensign. It is also well to recall to mind that Eastern Europe and most of China were taken over by the Reds under Democratic administrations.

A Democratic administration has now been returned to power in 1960, perhaps fittingly so, for it will be the most critical time in this Day of Battle, with armed conflict already looming on the horizon as the new year opens before us. The question naturally arises: Will World War III break out under this Democratic administration and thus climax the series of conflicts which have afflicted our country during this 20th century?

Our answer to this assertion would be a definite yes. Skeptical ones who read this must await the confirmation of time in order to be convinced of the accuracy of these deductions. Of one thing we can be certain, however, the events on the agenda before us will fully vindicate the designation of this period as the Day of Battle before the 1,152 days have run their full course, beginning as they did on December 11, 1959 and ending on February 5, 1963, with midday reached on July 9, 1961.

We are living in serious times and we can only pray that the incoming administration will awaken to the realization of our need for Divine guidance in handling the affairs of state during the critical days that lie before us.

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### *Taking By Force*

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THE TOTAL expenditures of both major parties in the

national election reached fantastic figures. Millions of dollars were involved. The power of money to influence decisions and sway men's minds has resulted in a situation comparable to that which existed in the Roman Empire prior to its fall. No matter how meritorious an issue may be, unless backed by the power of limitless funds, its advocates are unable to secure a hearing from the American public. This was not true in the inception of our nation, but it is so today.

When the power of imperial Rome was literally sold at auction to the highest bidder, it marked the beginning of the end of that great empire. It used to be said here in the United States that any poor boy stood as good a chance as anyone else of becoming president of the United States. But that was prior to this generation. Today only those who are wealthy, or sponsored by wealth, can possibly aspire to this high office. In it all we are reminded of the words of Jesus, who commented on the type of leadership coming to power in the Kingdom:

"And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." (Matt. 11: 12.)

When it is recognized that the Kingdom of Heaven is the kingdom that was organized from heaven when Israel was constituted a kingdom at Mt. Sinai, we understand our Lord's warning concerning the kind of violence that would undertake to usurp authority. What He is stating is that the Kingdom is subject to violence when those who come to positions of leadership secure office through unjust or improper force. This is clearly exemplified today in the exercise of political power in the selection of candidates for office. Money itself is a power-generating force and those who have it under their control exercise a decisive voice in the selection of those who are to occupy places of rulership in our nation. Thus, manipulators behind the scenes, resorting to the violence of methods which infringe upon the rights of the nation's citizens, have most certainly taken the Kingdom by force.

It is a fact known to many that, regardless of who the major parties select as candidates, the people themselves in reality have little say in the matter and no choice regarding those who are to become the actual rulers over them. It is the invisible power of an iniquitous system that holds sway and this can only be broken by Divine intervention.

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### *The Jewish Vote*

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IT HAS BEEN reported that the Jews, as a group, voted for Senator John Kennedy for president in the national election. This is not at all surprising since the Anti-Defamation League of B'nai B'rith collaborated with the Democratic National Committee, indicating Jewish support of the Democratic ticket (see "Importance of of Belief," DESTINY for October 1960, p. 222). Speculating upon all the reasons why the Jews were committed to support the Democratic Party, the situation in the Middle East comes to mind. Soviet Russia is preparing to move into that area, using the Arabs to this end.



Events are already indicating that such a move is on the agenda for fulfillment in the near future.

It may be that, in the light of the precarious situation confronting the Zionist State, the Jews are seeking to secure help from a Democratic administration to support them in the coming conflict in which they will most certainly be involved. It was the Democratic administration, under President Harry Truman, that promptly recognized the Zionist State when it came into being over a decade ago.

Unknown to the unbelieving Jew is the fact that he is returning to Palestine in conformity with the decree of our Lord Jesus Christ. The House of Israel, the Anglo-Saxon-Celtic peoples, in driving the Turks out of Palestine, made that return possible. After accomplishing the task of compelling the Turks to relinquish their hold on this central land, the Jews, through acts of violence, caused Great Britain to withdraw. Nevertheless, that withdrawal was also in the Divine plan in order that the Jews might be without support in the day when their time of judgment had fully come, in conformity with the verdict pronounced upon them for their rejection of their Messiah.

The present return of the Jews to Palestine is not in fulfillment of the great prophecies concerning the restoration of the House of Israel to the land of their forefathers. That restoration is to be accomplished by peaceful means alone after a sincere change of heart and a genuine spiritual revival on the part of God's people. In challenging Great Britain's right to Palestine, the Zionists fulfilled Ezekiel's prediction:

"Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given in possession." (Ez. 11: 15.)

The withdrawal of Great Britain leaves the Jews in Palestine exposed to exploitation by Soviet Russia without the protection that might have been theirs to enjoy. Again this is in accordance with the Divine purpose as set forth in a parable given by our Lord. Jesus began by saying:

"A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us." (Luke 19: 12-14.)

The Nobleman is Jesus Christ Himself and the ten servants are representative of the ten tribes of the House of Israel. The "citizens" were the Nation of the Jews because they composed His Kingdom in Palestine at that time. The parable goes on to explain that when the Nobleman, Jesus Christ, returns, He will reward His ten servants first, after which He will deal with the "citizens" or, as Ferrar Fenton translates it, "His countrymen," who had sent word to Him that they would not have Him reign over them. They, therefore, became His enemies and He pronounced judgment upon them:

"But those mine enemies, which would not that I should

reign over them, bring hither, and slay them before me." (Luke 19: 27.)

When Jesus made this pronouncement, He was standing near Jerusalem, looking down through the ages to the end of the present order, at which time He would return from the "far country." He knew that by that time the Jews would have been scattered far and wide over the face of the earth and, therefore, He used the words, "Bring hither," the meaning of which is, "Bring them here, to this place; that is, to Palestine."

Today the unbelieving Jews are trekking by the thousands to that land. It is apparently impossible for Jews impelled by this inward feeling of urgency to resist the desire to go as soon as possible to Palestine, for a power beyond this earth is forcing them to take up their march toward the Middle East in one of the greatest mass movements of modern times. Actually they are hastening there so that they may arrive in time at the place of execution when the sentence will be carried out: "And slay them before me." This judgment is to occur as part of the events of the Great and Terrible Day of the Lord.

In view of the support given by the Jews to the candidacy of Senator Kennedy, are they seeking by this means to secure support for themselves against the day of trouble which is drawing very, very near? Do they sense the urgency of the times in the light of the preparations being made for conflict in the Middle East and entertain the hope that a Democratic administration will be more favorable to assisting them in the coming day of trouble?

Regardless of how disposed the men of the incoming administration may be toward the Jews in the desire to help them in the coming troubles developing in the Middle East, they will be unable to prevent the carrying out of the Divine verdict as pronounced by our Lord upon those who chose to become His enemies. The Zionists turned against the very ones who would have been a defense to them when they demanded that Great Britain withdraw from Palestine. Again we ask, Is the vote of the Jews, favoring the return to office of an administration that recognized the Zionist State, an indication of the precarious situation confronting the Zionists in Palestine? Does it signal the imminence of coming moves against that central land? There are rumors that 1961 will see definite action in that area of the world. Time, of course, will provide the answer. But of this we are certain, the present tremendous build-up of arms in the Middle East bodes ill for the security of the Zionists and the peace of the world.

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### *Overflowing Cup*

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IN THE LIGHT of what our most recent national election has revealed, have we reached the time when the cup of iniquity is full and running over, when God is to move in judgment against those who have by force seized His Kingdom?

The pronouncements of aspiring politicians during this campaign clearly demonstrate how sadly lacking  
(Continued on page 10)

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# GOD'S HAND IN HISTORY

By George R. Riffert

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THE SUBJECT here presented, when discussed by Bible teachers and students, is invariably confined to the well-known account of how God at times fused the history of Egypt, Assyria and Babylon with that of Israel. But that occurred over 2500 years ago. Therefore, the questions being asked now are: Is God's hand still involved in world affairs? And if so, where is the historical evidence which proves this? Or, in other words, where have definite, major, national prophecies of the Scriptures become exact, factual fulfillments in world history? Or have God's purpose and plan of action changed in the course of the centuries because of the disobedience of Israel? To this last question the answer must be *no* because God foreknew the infidelity of His people and made His plans with that in mind; hence His four major covenants with them are unconditional.

## *The Crisis for Truth*

With humanity in a state of eruption, fear, confusion, desperation, or false security and hope; with the Bible message for these days either generally unknown or reduced to a Pandora Box out of which the magicians of interpretation pull any meaning which suits their fancy or fits their theory; and the world in its greatest religious, political crisis since God destroyed it by the Deluge, the question of what God is or is not doing in the tragic drama of human affairs is surely a matter of tremendous importance; that is, if people are to have a saving faith in God and the completeness and integrity of His inspired message. The Bible has the answer in plain, definite language and, unless the Christian Church accepts it and proclaims it, the lamentation of God through Isaiah will continue to apply: "My people perish for lack of knowledge." Where the light of the "full Gospel" and "the more sure word of Prophecy" is dimmed, or hidden, the darkness is both great and tragic; those who may be responsible for this will certainly be held accountable in the Day of Judgment.

## *The Answers*

There are three general answers to the question: Is God's hand in world affairs? The skeptic says: "If there is a God, He is certainly not doing anything to save the world." The Futurist, who still chooses, ignorantly or otherwise, the Roman Catholic misinterpretation of prophecy, contends: God will save the world finally but has not been doing anything about it since Apostolic times because this is the Church Age, and His attention will not be given to the "Gentile world"

until after the "Rapture" when Antichrist will appear, the old Roman Empire is restored and the "Jews" are delivered and given Kingdom greatness in Palestine, and finally throughout the world when Christ returns to reign. But it is David, in Psalm 22: 28, who answers correctly: "The Kingdom [of Israel] is the Lord's and He is the Ruler of the Nations."

## *The "Key" and Covenants*

The "key" which unlocks both the full prophetic message of the Bible and the Divine significance of the world's history since the days of Abraham depends upon the applied value of (1st) the four basic, immutable, unconditional covenants made by God with His chosen Israel race and (2nd) the correct identification of the Biblical and historical people with whom the covenants were made and *through whom alone* they can be fulfilled in world history. As to the covenants — and it is imperative that we accept the fact that *all history is being controlled within the framework of these covenants* — they are:

1) *The Abrahamic Covenant* (Gen. 17-18) — whereby the descendants of Abraham, through Isaac and Jacob-Israel, were to be "as numberless as the stars of the heavens and the sands of the seas" and become a "blessing to all the families of the earth."

2) *The Sinaitic Covenant* (Ex. 19: 5-6) — whereby Israel was to be a kingdom of priests (administrators) and a holy nation. If Israel, as a nation, would keep the covenant they ratified at the foot of Mt. Sinai, they would be "a peculiar treasure unto God above all people." If they disobeyed, the covenant would still be in force, but God would punish them "seven times" (2520 years) and with "curses"; yet in the latter days save them and make them the great and glorious kingdom He planned from the beginning. (Lev. 26: 18-28, Deut. 28, Amos 9: 11-15 and Zeph. 3: 14-20.)

3) *The Davidic Covenant* (II Sam. 7: 8-16, Jer. 33: 17-21) — whereby God would "appoint a place [other than Palestine to the North and West] for my people Israel"; unconditionally establish forever both the throne and kingdom of David (because they were also the Throne and Kingdom of the Lord: I Chron. 28: 5, 29: 23 and Ps. 22: 28); and, finally, provide that David would never want for a descendant of the royal line to sit upon His (the Lord's) throne or rule over His (the Lord's) earthly kingdom. Should David or his royal kin be disobedient and evil, they were to be "chastened with the rod of men" (II Sam. 7: 14-15) but never to lose either the throne or kingdom in any literal sense

or be reduced to a mere "theoretical, spiritual fulfillment" thereof.

4) *The New Covenant* (Jer. 31: 33) — From verse 31 we learn that it was the Lord's desire and offer to make this New Covenant with both the House of Israel and the House of Judah (Jews) but because of the "Jews" rejection and crucifixion of their Messiah, He could not. Therefore, with striking accuracy and significance, the record in verse 33 states: "But this shall be the covenant that I will make with the house of Israel," as distinct from the House of Judah (Jews) with whom no new covenant has yet been made — and will not be made until the "Jews" repent and accept "Him whom they slew."

### *Israel Out of the Gentiles*

We now come to the second "notch" in the "key" which further unlocks the Divine explanation of both Biblical prophecy and world history. We ask, therefore, What people and race represent the House of Israel now? The following answer is both Scriptural and factual. In Acts 15: 14 we are told that "God at the first [about 1918-17 B.C. when He called Abram] did visit the *Gentiles*, to take out of *them* a people for His Name." The word "*Gentiles*" (*ethnos*) may also be translated "nations"; thus, these chosen people, who were Hebrews, were taken from among the nations (*Gentiles*). The designation "Hebrew" is from the name "Eber," who was an ancestor of Abram. Also the name "Eber" meant "to cross over," as when Abraham crossed the Jordan into the Promised Land of Canaan.

Abraham, Isaac and Jacob (and the latter's descendants) continued to be Hebrews until about 1750 B.C. when God, for the first time in history, bestowed upon Jacob the name of Israel. From that time on, Jacob and his twelve sons, with their descendants, were to be known as Israel or Israelites. As a chosen people and race, they were also designated as the House of Jacob.

### *A "Lost" Name and People*

During the many years which followed God's people became known as Israelites and rarely as Hebrews. This continued for about 1200 years, or until 721 B.C., when the 10-tribed House, or Kingdom, of Israel, whose capitol was Samaria, fell and its millions of citizens were deported as captives to the regions of the Black and Caspian Seas from which they never returned to Palestine (II Kings 17: 18, 22-23). These deported Israelites then became "the Lost Sheep of the House of Israel" for three reasons:

1) God divorced them (Jer. 3: 7-8, Isa. 50: 1) and they therefore lost both their name and identity as Israel:

"And it shall be said of them, Ye are not my people." (Hosea 1: 10; see also Rom. 9: 24-26.)

2) They also gave up all their Levitical worship and reverted to their former Gentile type of life (Hosea 3: 4).

3) They became known, down through the centuries, by different names but never as Israelites or "Jews."

JANUARY 1961

### *Israel's Names*

Now we ask, What names are these "lost Israelites" known by in history? And how do we know? Let's begin with the Persian, Median and Babylonian writings as found on the great Behistun Rock — comparable in value to the famous Rosetta Stone of Egypt — about 200 miles northeast of Babylon. In accord with other ethnologists, scholars and archaeologists, we quote briefly from Sir Henry Rawlinson:

"We have reasonable grounds for regarding the *Sacae*, *Suka*, *Sac Geloths* (captives) and the *Beth Khumri* (Tribes of Omri, King of Israel) as the Israelites who appeared in the confines of Assyria and Media in the seventh century B.C."

As supporting evidence, we have also the affirmations of the ancient historians, Ptolemy, Pliny, Strabo, Herodotus and those of modern research, Sharon Turner and Gibbons, that the deported Israelites of the Upper Kingdom were known, down through the years, as the *Guta*, *Getae*, *Gauls*, *Goths* (men of God), the *Manda*, *Dacians*, *Teutons*, *Normans*, *Angli*, *Suka*, *Sacae*, *Scythians* and finally *Saxons* in fulfillment of God's prophecy through Jacob who, in Gen. 48: 19, declared that Ephraim would become a multitude [commonwealth] of nations while Manasseh would become a great people. Moreover, he said:

"Let my name [Israel] be named on them, and the name of my fathers Abraham [Hebrew] and Isaac [Saxon]; and let them grow into a multitude in the midst of the earth." (Gen. 48: 16.)

It is of further importance to know ethnologists agree that while "Gentilized Israelites" were known by many names, the people were *all* of the *same Nordic type race*; namely, long and narrow-headed.

### *The Khazar Jews*

In contradistinction it should also be pointed out that, of the 15 million "Jews" in the world today, only the 3 or 4 million of Nordic type belong to Biblical Israel. The remainder are of the Alpine race or type having the well-known nose, features and round heads. They are in reality the proselytes of Judaism, the Khazar Kingdom "Jews" from the southern part of Russia whose rulers adopted the Talmudic Religion in 741 A.D. It should also be remembered that the term "Jew" is an English nickname; never given by God to any of His Israel people; not found in Hebrew or Greek; and never used to designate any people anywhere until about 535 B.C. when it referred *only* to those people of the House of Judah (not Israel) who returned to Jerusalem after the 70 years of Babylonian Captivity. Of the 50,000 who did return, most of them were from the tribe of Judah, hence Judahites shortened in English to "Jews," while the remainder, if they were sure of their lineage, were from the tribes of Benjamin and Levi.

### *Christianized Saxon-Israel*

According to Hosea 2 and 3, the "lost" and divorced people of the House of Israel (not Judah whom the



Lord never did divorce), after wandering in the wilderness many years, were, in the latter and last days (Hosea 3: 5 and Heb. 1: 2) to become "Christianized" for, said the Lord:

"And I will say to them *which were not my people* [divorced and unknown as Israel], Thou art My People; and they shall say, Thou art my God." (Hosea 2: 23.)

Hence Paul in Romans 9: 24-26 identifies these "cut off, divorced, ten-tribed Israel branches" as "from among the Gentiles" who, along with the Jews, were being called to accept Jesus Christ. This they did in great numbers, to become the main body of the Christian Church.

### ***Missions and Colonies***

As Christ's Body and Holy Spirit-born Israel of the New Covenant, the Christian Church now takes over the Sanctuary function forfeited by, but originally intended for, the House of Judah (Jews) as David declared in Psalm 114: 1-2:

"When Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was his sanctuary, and Israel his dominion."

It is just at this point that we may now suggest five striking instances of God's hand in world affairs. 1) According to prophecy, the "lost" divorced Israelites of the Upper Kingdom become the great Anglo-Saxon race and carry the name Isaac. 2) Ephraim enlarged into the British Commonwealth of Nations. 3) Manasseh became the Great American People. 4) The House of Saxon-Israel accepted Christianity as its national faith and its Holy Spirit-born constituency becomes the true Christian Church. 5) Being composed primarily of Israelites (non-Jewish), the Christian Church fulfills Isaiah 49: 6, 8-9 in world-wide missionary enterprise and, in conjunction with the dominion power of Saxon-Israel, has colonized and "raised up the desolate places of the earth."

### ***Battle Axe and Weapons***

Finally, in proof of God's unmistakable guiding hand in world affairs as "Ruler of the Nations," the amazing fulfillment of two prophecies concerning definite, military power and triumph for Saxon-Israel is now submitted. In Jeremiah 51: 20 the Lord declares:

"Thou [Israel] art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms."

Also in Isaiah 54: 17:

"No weapon that is formed against thee [Israel] shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

These literal, military prophecies do not and cannot in any legitimate sense apply to the Church. And to restrict them to "spiritual fulfillment" is to deliberately falsify God's Word of Truth. Nor have the "Jews"

ever fulfilled them. But countless millions of Anglo-Saxon Israelites have been turning these very prophecies into world history from the fall of ancient Nineveh to the conquest of Germany and Japan. Factual evidence abounds that after Israel was deported — at least 3 million strong — to the regions of the Black and Caspian Seas, they became "a mighty, fighting force; victors in their wanderings and rulers where they settled."

### ***Saxon-Israel Wins Wars***

Under the brilliant leadership of Cyrus, who was himself a Manda Israelite, they furnished the cavalry and seasoned troops needed in the overthrow of both the Assyrian and Babylonian Empires. Not satisfied to be the monarch of the great Medo-Persian Empire, Cyrus made the fatal mistake of attempting to make himself King of Israel also. For this he was defeated and killed by his own countrymen, the *Massa Getae* (seven-tribed Israel) at the famous battle of Araxes in 528 B.C.; and his whole army routed. From 250 A.D. to 410 A.D., Israel, under the name Goths, was a constant threat to Rome. Finally, after numerous invasions and battles, they at last sacked the Imperial City and, under Alaric, became supreme. It was the men of Saxon-Israel under Nelson and Wellington who defeated Napoleon at Trafalgar and Waterloo; turned the tide of battle against Germany in 1918, and again in World War II, and saved humanity from complete domination by the Powers of Darkness.

### ***Saxon-Israel Vs. Communism***

In the present erupting, fantastic, frightening world of chaos and peril, the racial battle lines of the "cold war" are the same as in past centuries; and will be in World War III or any other global conflict. The Saxon-Israel peoples, custodians of the Kingdom of God, the true Church, the Bible, the Sabbath, freedom, justice and peace, are, in their racial purpose and ideology, solidly opposed by the nations and peoples "that know not God" and are strangers and aliens to His laws, covenants and promises. This same race, the sons of Isaac by the will and power of God, is the only bulwark and defense the world has against Communism and the Devil's kingdom of deception and horrors.

### ***God Rules***

Therefore, to sum up, we have shown by the evidence presented that God is continuously active in controlling world affairs. We have disclosed *why* and *how* He has been doing this. We have made plain the literal fulfillment of all the major prophecies of the Bible having a national scope. And lastly, we have established how vast, gripping and complete is the foundation for a greater and all-inclusive faith in our Lord Jesus Christ as Redeemer, Saviour, Ruler of world affairs and King of kings, and in the Bible as His Infallible Message.

**DESTINY**



# Month By Month ·

by A. R. H.

ONCE AGAIN we find ourselves facing the advent of a New Year, set against a world-background overshadowed by threats of wars and rumors of wars. Two world wars in one lifetime should be enough for anyone. And for those of us to whom World War I was a stern reality, it is a strange experience finding ourselves oftentimes confronted by members of the rising generation for whom the world-shaking events we experienced mean nothing at all. It can be a curiously comforting thought at times, however, to realize that in a few decades from now the global tensions we endure today will seem as nebulous to the rising generation of that time as the events of 1914 appear to be ephemeral to youth today.

The enigmatic interrelationship which exists between the life experience of individuals and the collective life of the nation — of which individuals form a part — was hinted at in a sentence used by Queen Elizabeth II when, on the occasion of the presentation of colors to a famous regiment, Her Majesty declared: "*The Regiment does not change. It is only those who stand in its ranks.*"

## *Learning Past Lessons*

It has been said that those who fail to learn from the lessons of past history may be condemned to learn them again. Undoubtedly, the difficulty which a new generation finds in trying to assimilate the experience of its predecessors, coupled with the difficulty which an older generation finds in trying to pass on the fruits of experience to its successors, is one of the causes that results in the tendency for history to repeat itself with what sometimes seems to be an almost monotonous regularity. How much longer, for instance, will the world's peoples continue to have patience with vulgar little men who, in the tradition of Adolf Hitler and Benito Mussolini, strut and pose and make noisy speeches from the balconies of public buildings? Perhaps it is disgust with exhibitionism of this nature which prompts modern architects to design buildings which, being utilitarian, look like boxes with rows of holes in them called windows; but, significantly enough, no balconies!

From those who have borne the burden and heat of the day since the dawn of the 20th century, a constant effort is required in order that mental focus may be adjusted. Otherwise little basis for understanding can be found to bridge the gulf in outlook which exists between those to whom the past is still intensely real and the outlook of those for whom the past is a dream and their vision of the future seemingly the sole reality. Of course the need for effort in finding a basis for mutual understanding cuts both ways. And those of us who have lived long enough to find out what life is all about have to remember that those on the way up pass through a phase during which the

mere fact of existence itself is so enthralling that to bother about lessons of the past seems too much like wasting time on the abstractions of philosophical speculation.

## *Involvement in History*

Although not unfamiliar with the nature of this problem of perspective, it was not without a shock of surprise that one heard someone in their early twenties recently make the unashamed avowal: "*I did not know that Britain had an Air Force in World War I.*" In a flash one's mind went back to some of the aerial battles one had seen in which hundreds of planes took part. Vivid pictures came to mind of "dog-fights" over Chateau Thierry, Soissons, Rheims, Amiens, Arras. . . . One thought of the many men one had known at that time, caught up in these great adventures, for whom involvement in the turmoil of human history had for so long now been over and done with.

Once again one's mind received a jolt on hearing someone interviewed on television admit quite blandly that they did not know that the British Commonwealth fought the Totalitarian Powers alone from the fall of France till the time when, first Soviet Russia, then Japan and the United States, became embroiled in the field of global conflict. This, of course, was a simple case of ignorance regarding historic fact and, therefore, of a different category to the sequence we have been considering. Yet it serves to illustrate the sense of unreality which exists for those who only hear about what happened compared with the vivid recollections of those who found themselves lively participants in the unfolding drama of world events.

## *The Immediate Present*

Sooner or later we awaken to a realization that the unborn future is something of an anticipatory nature compared with the past which is something beyond recall. Both have their own tangible as well as intangible aspects. The essential truth about them is that at each moment of our lives that which we call "the future" passes through "the present" into what we call "the past." The only point of passing time which we can grasp with any certainty or real feeling of finality is the immediate present. If we can learn to focus all our powers upon "*filling the unforgiving minute with sixty-seconds worth of duty done,*" then we can leave the past and the future to take care of themselves. This is a fact which has a spiritual as well as a purely practical application.

Thus, a collect in the Book of Common Prayer speaks of the necessity for keeping our hearts fixed upon God "*amidst the sundry and manifold changes of the world.*" The changing scenes of life are both sundry and manifold because individually we have to contend not only with what Shakespeare called "*the*

*seven stages of man,*" but in addition to the basic necessity for mastering these stages in our growth and development inseparable from the common lot, we have also to adapt ourselves to effects which impinge on us due to the collective thoughts and acts of other people around us.

### ***The Isolated Individual***

At times we may feel as if individually we were an island surrounded by other islands each one of which we describe as being "*not me.*" But since everyone else is inclined to experience the same sense of individual isolation in relation to our own self, it is some consolation to realize that each one of us is caught up in the same total situation.

Moreover, to have our heart fixed upon God, so that we come to know in very truth that in God we live and move and have our being, is to find ourselves being delivered from this burdening sense of separation in the degree that our newly-born awareness of identification with the All in All increases progressively. Whether we know it or not, God has been our dwelling place in all generations. In God alone we find our true center. Through all the changing scenes of life, from the first breath we draw until our last, our individual lives are ever in the hand of God, the only Giver of Life, unchanging Love. It is by being still and by learning to be inwardly at peace that we come to know God, the Unchanging One behind all change.

### ***The Hidden Inner Life***

Furthermore, it is through attaining to the consciousness which is of God that we enter into the wonderful experience of living the life which is hid with Christ in God. This hidden inner life is something we can experience for ourselves, not merely something we have to take on trust by hearsay. It is by yielding unto the Lord that we enter into the Sanctuary. And it was to this transition that Paul referred when he was moved to exclaim: "*The life which I now live, I live by the faith of the son of God.*" There is vast difference between our own faith and the faith of the Son of God. To live by the faith of the Son of God, instead of by our own faith in God, is to enter into an entirely new and transcendental dimension of inward being.

As we said at the beginning, today we face the advent of a New Year against the background of a world situation which seems to be growing progressively darker. Indeed, the prophet Joel describes the coming Day of the Lord as being "*a day of darkness and of gloominess, a day of clouds and thick darkness.*" But those who are in resonance with God have nothing to fear from the approaching darkness. They know that darkness and light are both alike to God and in God there is no darkness at all.

### ***The Mystery of Darkness***

There is a paradox involved in the mystery of darkness. But if we search the Scriptures for light on this mystery, great will be the reward of our investigation.

Thus it will be found that "*a horror of great darkness*" fell upon Abraham just before he experienced

that marvelous vision of the future destiny of the race, recorded in Genesis 15: 12. Again the voice of the Lord was heard out of the midst of "*the thick darkness*" on the occasion of the receiving of the law of God at Mt. Sinai (Deut. 5: 22).

More astonishing still, perhaps, is the fact that on the great and joyous occasion of the dedication of the Temple, King Solomon made a royal proclamation, making the enigmatic affirmation: "*The Lord hath said that He would dwell in the thick darkness*" (II Chron. 6: 1). Indeed, the force of this declaration assumes even deeper significance when we compare it with a parallel statement in Psalm 97: 1-2, to the effect: "*The Lord reigneth; let the earth rejoice . . . clouds and darkness are round about Him.*"

### ***The Glorious Presence***

Finally, an appreciation of the inner significance of this mystery does much to explain the reason for "*the great darkness*" which overhung the hill called Calvary from the sixth to the ninth hour. God does not forsake us in our hour of darkness. Such darkness is simply a cloak which conceals the closeness of His presence.

Ferrar Fenton has a wonderful passage which gives a direct bearing upon the inner significance of these things, when, in his rendering of Job 37: 21-22 into modern English, he observes:

*"Why! we cannot now look on the light  
When it glitters about in the clouds,  
Tho' the passing wind sweeps them away!  
From the North a gold splendour proceeds  
There is terrible glory round God!"*

Of a truth there is something terrible about the glory of God because of the super-intensity of its glittering splendor. No man can look with impunity on the golden glory around God. The glory of God is a *tremendum* in the stupendous beauty of its holiness. Yet there is nothing to fear from the surrounding darkness when it is seen to be part of the phenomenon associated with the manifestation of the presence of God.

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(Continued from page 5)

we are in men of strong convictions born of the knowledge of righteousness. Most of their promises were based upon expediency, the objective of which was to secure a political following regardless of the merits of the issues involved.

Mounting reports of violence and crime throughout our land bring to mind the statement made by the Prophet Micah:

*"The good man is perished out of the earth: and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net. That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire: so they wrap it up. The best of them is as a brier: the most upright is sharper than a thorn hedge: the day of thy watchmen and thy visitation cometh; now shall be their perplexity."* (Micah 7: 2-4.)

(Continued on page 22)

☆☆☆☆☆☆☆☆ 0 ☆☆☆ BY KENNETH DE COURCY ☆☆☆ 00 ☆☆☆

**B**LACK AFRICA is probably on the eve of such chaos that it might have cataclysmic consequences; it is a continent so hopelessly divided from within, territorially, tribally and racially, that it is nonsense to think in terms of African solidarity. This is a situation which the Free World must come to understand. Our correspondent writes: "With Black Africa torn asunder as it is and the rapid withdrawal of the stabilizing influences which European rule exerted, it is inevitable that this vital continent is now beginning to spin in many directions, like a piece of driftwood caught in a whirlpool. There are excellent men, like Julius Nyerere of Tanganyika, who are trying to make sense of it all but they are in such a hopeless minority that they are voices calling in what is a ghastly wilderness. The fact is that, with the withdrawal of European authority, a spiritual and political vacuum is descending upon Africa.

"If, however, most Africans were to think seriously about democracy and Communism, they would probably find the Communist system more acceptable. Not, of course, because of the ideology. It would be purely because they would think ridiculous a system by which the American President allows himself to be deprived of office after a few years. They would find equally ridiculous a system by which the British Prime Minister every few years goes to the country to ask the people if they want him to stay in power. To them, the Russian system would seem much more logical — the system by which you make complete use of your power once you have got to the top, and by which you tolerate no nonsense from anybody who might possibly turn into a rival. That is the system which they have become used to over the centuries and they find nothing wrong with it, whatever their leaders may say in public."

It is therefore quite understandable that the Communists are not wasting their time in battling for the minds of the Africans. They are, more sensibly, ingratiating themselves as the representatives of a mighty power which can befriend every African. If there is misrule once independence comes — as in the Congo — it does not concern Russia at all. That is one of the basic differences between the Western and Communist approaches to the whole problem of Africa.

While in the West we are inclined to be idealistic in our approach to Africa and genuinely try to help the emerging and under-developed countries — and the idealism applies in particular to the United States — we do not want to acknowledge the fact that large parts of Africa are today quite literally for sale. It is a harsh reality to face but to turn a blind eye to it

does not help. The bitter truth is that most Africans, including a large number of rising African politicians, have not the slightest concept of what loyalty to Africa means. They are not necessarily evil men, but the struggle between the Free World and the forces of Communism is simply not understood by them, and even if they were to understand, they would feel that they have no part in it. But anything that does mean immediate gain — and personal gain plays a big part — makes sense to them, and many of them will accept any offer of money or arms without stopping for one moment to think of tomorrow.

Tomorrow has never played any part in the African philosophy. The average African does not save money, he does not lay in food supplies for lean seasons, he never makes provision, for example, for a new bicycle in a year or two. Once he has had a good meal the future means nothing to him until he feels hungry again, and then his only concern is to get one single meal to fill his stomach again. That has always been the pattern of African society. A sense of responsibility has always been the most noticeably absent feature in African thinking. For the best part of a century most Africans have been used to receiving aid from Europeans. If the Russians now offer aid, they see nothing wrong in accepting it. And if the Russians promise more aid, then they see nothing wrong in doing what the Russians ask them to do in order to make sure that more aid will be forthcoming.

The most important factor in Persian affairs is the new approach to relationships with Russia. Leading Persians take the view that the country has had to pay a big price in the past for bad relations with Russia; but they also think — somewhat wishfully — that improved relationships would not necessarily exclude loyalty to the Western alliance. This view is encouraged by the slowdown of Soviet propaganda attacks on the Shah which coincided with the return, in the middle of September, of the Soviet Ambassador, Nikolai Pegov, to Teheran after a nine months absence. He brought with him a personal message from Khrushchev to the Shah in which the former expressed his desire for a new approach and more normal relationships. It is believed that the message was framed in conciliatory terms and suggested immediate negotiations. The Soviet Ambassador also informed the Shah that the Soviet Union was anxious for a political truce; that the Communist underground in Persia was not directed, encouraged or financed by Russia; and that the bourgeois opposition of the Mossadegh group was not supported by Russia. The Shah responded to these overtures in friendly terms.



Negotiations between Teheran and Moscow are now about to begin, although the Persian government hopes that this will not jeopardize the CENTO alliance. While the negotiations continue, the extreme revolutionary dangers which the Shah had been facing will no doubt give way to a temporary truce. There is, however, no reason for optimism over the long term. The truce may be short-lived. The policy envisaged amounts to the beginnings of a possible surrender under extreme pressure.

For the time being at any rate, Iraqi pressure on Syria has lessened with the rising domestic troubles of Kassem's regime. The UAR, therefore, is encouraged to think once more about the possibility of intervention in the Lebanon. Plans are being made to finance and support a new Moslem rising if and when a parliamentary crisis develops. This would be aided by volunteers from Syria. Arms would not present a serious problem, since both Moslems and Falangists in the Lebanon have kept most of their weapons. The government's calling in of arms was badly administered and halfhearted. Moreover, the smuggling of arms from Syria to the Lebanon is fairly easy and there are arms dumps in Syria which could be used for the purpose.

The UAR's chief worry in the context of a possible intervention in the Lebanon is the attitude of Israel. It is believed, however — rightly or wrongly — in the UAR that this threat would be neutralized by a Soviet ultimatum to Israel. Syrian military leaders insist that such an ultimatum would be forthcoming in the event of a Lebanese crisis. It is also believed in Syria that the United States would not again intervene, because no Lebanese government would appeal for help. Observers in Cairo and Damascus say that the UAR authorities have received some kind of assurance from Moscow. Even if this is so, it is not possible to say at present whether the Soviet Union really means what it says, or whether, as some observers report, all that the Soviet Union wants is a new major Middle East crisis by the early part of the summer of 1961.

The recent talks between Prime Minister Nehru and General Ayub Khan were of the highest importance but they have been somewhat overshadowed by international news and in some cases have not been correctly interpreted by correspondents on the spot. Too much emphasis has been laid on failure to agree over the Kashmir problem. No one in his senses expected that a solution of the Kashmir question would be found in one series of talks. Both sides are too deeply committed to their respective positions. What has been achieved, however, is a virtual certainty that the dispute will not be solved by force of arms, although each side continues to maintain its position.

The talks also owe their success largely to the concern of both governments about the future of relationships with Communist China. Both Ayub Khan and Nehru are agreed that the situation in Asia has greatly deteriorated. Both are of the opinion that, whereas Russia fears the prospect of general war, Communist China is convinced that it would gain from an international conflict. Both Ayub Khan and Nehru are believed to feel that the moment of acute danger will come when China is able to make an atom bomb. Both

Indian and Pakistani Intelligence have independently come to the conclusion that Chinese atomic research is far ahead of what is generally believed, and that Peking may be able to spring a very unpleasant surprise on the world in the not far distant future. Both Intelligence services believe that, when she has them, China will not hesitate to use nuclear weapons in furtherance of her aims. Both governments are also agreed that a conflict in Southeast Asia deliberately provoked by China could not be localized.

This pessimistic appraisal has led both governments to close their ranks and further conversations are likely to take place. It is likely, indeed, that there will be regular consultations. Pakistan feels herself to be in a strong position in this new context of rapprochement. Ayub Khan is not only younger and more physically vigorous than Nehru but is also politically stronger in his own country. Pakistanis, therefore, have not protested too strongly against the postponement of the Kashmir question. They feel that in a peaceful context they have the greater vigor and the longer endurance.

The domestic situation in India is far from reassuring and a victory for the unpopular pro-Chinese faction of the Communist Party would have been welcome to the government. The chief reason for this is the decline in the Congress Party's popularity. It is widely believed that the Congress Party may lose six states in the 1962 elections and that four of these may be won by the Communists. If the Communist Party as a whole had come out strongly on the pro-Chinese side, this situation might have been reversed.

Official Indo-Soviet relations are increasingly friendly. In July the important oil and kerosene agreement was signed between the two countries which assures India of Soviet oil supplies for the next four years. An agreement for the sale of Russian helicopters to the Indian Army will probably be concluded shortly.

In the dispute between the Soviet Union and China, the Indonesian Communist Party takes the Russian side. The most recent step in that direction has been a strengthening of relationships with East Germany, although Indonesia would find it difficult to concede diplomatic recognition owing to the economic advantages it derives from relationships with West Germany. Nevertheless, the establishment of an East German Consulate-General has been agreed to.

The French government's biggest problem is Algeria. In sharp contradiction to Communist China's attitude, Russia has never taken a strong anti-French line over Algeria. Indeed, Moscow has tried to persuade the GPRA (Provisional Government of the Algerian Republic) to come to terms with France. Since August, however, there has been a change. Those Algerian rebels who are close to Moscow have suddenly demanded a renewal of offensive warfare and now express themselves as opposed to any kind of negotiation.

The foregoing is the one hundred and seventy-eighth presentation of excerpts from "Intelligence Digest — A Review of World Affairs" by Kenneth de Courcy, published in DESTINY by special arrangement with the author.

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# THE WORLD COURT

## PART II

By Thomas G. Wood

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MAY WE NEVER forget that the tradition of American self-government is a Christian heritage and through our Founding Fathers, who pledged to each other their lives, their fortunes and their sacred honor, our Constitutional form of government came into being. Our great United States Constitution does not include freedom to conspire to destroy itself and yet, through the manipulation of the minds of men, that seems to be what is happening at this very moment in history. It would seem that Americans have become obsessed with the idea of expanded loyalties and are discarding their own flag, their country and their hard-won freedoms for powerful forces abroad — an action that at one time in our history was known as treason.

Now why won't the International Court of Justice (the World Court) be the fruition of the Utopian dream that the pseudo-saviours of the world claim it to be? The answer to this question merits serious consideration.

After the ratification of the United Nations Charter, proof of infringements upon our Bill of Rights began to come to light. At the time of the debate on the Bricker Amendment, John Foster Dulles assured our Senate that the Eisenhower Administration would use the treaty-making power "only within traditional limits." However, through the North Atlantic Treaty Organization, we gave up the "Right to Trial by Jury." Our sons are now at the mercy of foreign laws and courts. They are drafted and sent overseas without their consent, and to quote Mr. Chesly Manly in *The U. N. Record, Ten Fateful Years* (pp. 201-202):

"Treason, espionage, and offenses committed in performance of duty shall

subject a soldier stationed in a foreign country to trial by the authorities of his own country. For all other offenses, he shall be subject to trial in the courts of the foreign country where he is stationed, without the protection of the American Bill of Rights.

"Herman Phleger, State Department legal advisor, acknowledged before the Foreign Relations subcommittee that in NATO countries, England excepted, there is no presumption of innocence, the great principle of Anglo-American law which requires the prosecution to establish guilt beyond a reasonable doubt. He acknowledged that most of the NATO countries permit secret trials, that the agreement itself does not require a jury trial, that it contains no ban on cruel and unusual punishment, and that it grants no right of representation by American counsel, no right of review by American courts."

During the 1950's our American citizens, both civilian and military, were subjected to insults, seizure and brutality. The results of an unarmed American plane, shot down by criminal elements, were met by affidavits of the enemy containing lies. In fact there were four planes shot down, one in April 1950, one in November 1951, one in October 1952, and one in July 1953.

Among the powers of Congress enumerated in Article 1, Section 8 of the Constitution, Paragraph 11 states, "Congress shall have the power to declare war"; Paragraph 12, "to raise and support Armies." Yet you will recall that President Harry S. Truman involved us in the Korean fiasco without consulting Congress, and we no longer had enough sovereignty to fight that war and win it!

Then, do you remember the American mothers who appeared at the White House pleading that something be done about their missing boys, and they were referred to the United Nations. Did they re-

ceive understanding? Were their pleas answered? No, instead discourtesy to the point of brutality was encountered by these mothers pleading for the lives of their boys.

If the fate of American citizens and soldiers is to be left to the decision of an international alien court, do you feel we will be the recipients of just and unprejudiced pronouncements?

In a State Department Publication, No. 3972, General Foreign Policy Series 26, September 1950, they have gone so far as to state there is no longer any real distinction between domestic and foreign affairs. If this is true, why is so much pressure being exerted to remove the words of the amendment proposed by Senator Tom Connally, which was designed to limit the compulsory jurisdiction of the International Court of Justice? The six words of the Connally Amendment, also called the Connally Reservation, are: "as determined by the United States." Included in the whole Resolution passed by the Senate, they read:

"Provided, that such declaration shall not apply to . . . disputes with regard to matters which are essentially within the domestic jurisdiction of the United States as determined by the United States."

Does it appear to you, as it does to me, that the State Department would choose to have us *believe* domestic and foreign affairs are the same? It behooves each and every one of us to educate ourselves to the point where we can detect both truth and untruth!

Let us go back to 1491 B.C. and listen to the great law promulgated by God through Moses: "Thou shalt have no other gods before me" (Ex. 20: 3). This encompasses the highest plane of law attainable.

Later on Jesus Christ reiterated this law, enlarging upon it in greater detail:

"But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." (Matt. 22: 34-40.)

This first commandment, the law of all laws, was inspired and established by God, and disobedience to this law in all ages has been man's downfall.

How can the International Court of Justice abide by this law, brought forth by Moses, confirmed by Jesus and decreed to be practiced by all mankind, when 15 judges from 15 nations would be in complete authority, and some of these men have forsaken, or never have accepted, the one and only God? To name a few. At the present time we have two nations sitting on the International Court of Justice whose background is Communistic — no God. We have four nations from Latin America and it is an established fact that the vicious surge of Communism is festering, and in some instances running rampant, in Cuba, in Panama and in the Caribbean. Two judges are from Moslem nations, embracing the Mohammedan faith. They bow to Allah.

In many of the other countries (our own included) varied devilish ramifications of materialism, socialism, humanism and other isms of graduated degrees are insidiously boring into every phase of living, until finally these creeping evils, pursuing individuals and hounding nations, will burst into devouring flames, destroying true spirituality. The false god of money — Mammon — and the idols of prestige, position, power, glorification and promotion of self, seem in many instances to be the blinding and ruling forces. In the lives of many, selfish human motives have become more import-

ant than principle, more important than honor and integrity, more important than morality and pure ideals, more important than courage, if need be, to stand alone.

Communist nations *do not* and *will not* accept the jurisdiction of the World Court; but they have judges on it. Nine judges constitute a quorum, and a majority of the quorum is enough for a decision. "The judgment is final and without appeal." This sentence is quoted from Article 60 of the International Court of Justice. These judges take no oath. They merely make a solemn declaration. See Article 20 of the International Court of Justice.

Out of the quorum of nine judges, a majority of five, one third of its full membership, could decide our fate. In fact, if the court is busy with a lot of cases, it can break up into "chambers" of three or more judges each. There might be four of these chambers hearing four different cases all on the same morning. A judgment rendered by any chamber (and a chamber, remember, is three or more judges) shall be considered as rendered by the Court (see Articles 26 and 27). This International Court of Justice is located at "The Hague," but with the consent of the parties involved, they may exercise their functions elsewhere than The Hague (see Article 28).

The present membership of the World Court is as follows: Norway, Pakistan, France, United States of America, Poland, United Arab Republic, Uruguay, USSR, United Kingdom, Argentina, Mexico, Nationalist China, Greece, Australia and Panama.

At the present time there is one judge sitting on the Court from the United States. Five new judges are elected every third year and maybe at the next election there would not be even one person selected from this country! You see, the judges are elected by the United Nations General Assembly and by the UN Security Council, so, of course, you and I (the people of the United States) have nothing to say in regard to the choice of even one man. The salary of these men is \$21,000 a year, tax-free, with diplomatic immunity. The term of office is nine years, and they can be re-elected. The hopeful

plan of the Internationalists is that these judges might be elected for life.

Because of the growth in membership in the United Nations, there is some talk about increasing the number of World Court judges. More dangers lie ahead if this decision is made in view of the most recent addition of African nations to membership in the UN.

Does it seem wise to allow our country, and ourselves, to be judged and ruled by men who do not love the One and Only God of Truth and Righteousness, as spoken of in terms of exaltation in the Holy Scriptures? Are we not exposing *all* nations and *all* human beings to something extremely foreign to *true law* when we allow ourselves, as a nation, to be drugged into treacherous submission to the slogan of "Peace! Peace!" when there is no peace? Are not these pseudo-planners of world rule placing the schemes of men above the purpose of God?

The American people can be trapped into one-world government by world law, enforced by a police law, by allowing the Connally Reservation to be repealed by the Humphrey Resolution, S. R. 94, or by the Javits Resolution. This "World Peace Through World Law" can happen overnight through our own legislative chambers or by revising the United Nations Charter in such a manner that we are helpless from a national standpoint, for as you have already learned, treaty law supersedes our Constitutional law. Let me quote from a report compiled by R. H. Kelly, an attorney from Texas:

"As to enforcement of the Court's judgments, the Charter of the United Nations fairly bristles (Art. 41-48) with provisions for *armed force*. Those provisions, it will be recalled, brought American troops into battle in Korea, where some claim they were not permitted to win, and from whence many who were captured have never returned."

Let me illustrate some of the immediate business that the World Court would like to decide for the United States. They could rule that our immigration laws are not a domestic affair, but an international

affair, and could dictate our immigration policies. We would be forced to obey. This same court could govern our Foreign Aid policy, our Foreign Trade, embargoes, offshore rights, our tariff laws, our defense bases in other countries, and so on.

A far-reaching threat would be a motion to eliminate United States control of the Panama Canal and they would have little difficulty in getting a favorable vote, for the Court has been recently "packed" by the election of the anti-American Panamanian, Dr. Ricardo Alfaro. The Court could demand that all of our treaty arrangements be revised according to the latest desires of Panama.

A more immediate threat of an extremely grave nature is commented upon in the following quotation from *The American Statesman* of Salt Lake City, Utah:

*"Interference with our Courts:* On March 4, 1949, a complaint was received and filed by the United Nations, lodged by one of its consultative organizations, condemning the United States for Judge Medina's conduct of the trial of the eleven Communists in the Federal Court as a violation of the United Nations Declaration on Human Rights. This complaint was filed by the International Association of Democratic Lawyers (35 A. B. A. . J 290). Although it is true that only a member state may file a complaint in the World Court, it is easy to envision a state like Uruguay, or some Communist state, succumbing to left-wing pressures and filing complaints criticizing our courts.

"It will be remembered that, due to so-called left-wing pressures in Uruguay, our own State Department interfered in the execution by the State of California of Caryl Chessman. Except for the Connally Reservation, Communist and semi-Communist nations could have a field day, filing complaints against the United States for its conduct of trials by its own courts where Communists and other left-wing culprits were involved."

The very latest development in this world-government picture is a plan to revise the United Nations Charter in such a way that we will be helpless from a national standpoint. In the January 28, 1960 *Congressional Record*, there is a Senate Resolution, No. 83, (the House of Representatives concurring) to drastically revise and strengthen this

international body. A complete list of those Senators and Congressmen sanctioning this advancement are listed there. Hon. Joseph S. Clark, from Pennsylvania, stated, "The history of UN charter review efforts can be summed up in one word: 'stagnation.'" Also: "Some fear that any change in the UN would be for the worse and that a charter review conference might weaken rather than strengthen the United Nations. If this were the case, U. S. ratification would not be forthcoming and the organization would remain in its present form because of the provisions of Section 2 of Article 109. Others, equally misguided in my opinion, oppose any strengthening of the UN on the grounds that it would be in derogation of our sovereign rights as an independent nation. Sovereignty is an emotion-packed battle cry. I believe that this battle cry has become shopworn."

Thus, by the vagaries of the deluded minds of men in creating world law, we shall find, if we haven't already, that we are being ensnared into becoming a party to breaking the First Commandment: "Thou shalt have no other Gods before me." Also the second that is like unto it: "Thou shalt love thy neighbor as thyself." Are we loving our neighbor, our own American people, our families, or the peoples in other nations, when we allow ourselves to succumb to blind obedience to humanistic, atheistic rule by men who neither understand nor adhere to the Decalogue?

Paul said in II Corinthians 6: 14-15:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?"

The price of continued freedom is constitutional government, not world-government, whereby we, as a nation, retain our national sovereignty according to the original intention of our Founding Fathers.

"Lest We Forget" was the title heading of an article appearing in the *Congressional Record* for September 30, 1959, inserted there by the Hon. Edward J. Derwinski of Illinois. It is an editorial that ap-

peared in an issue of the *Chicago Daily Calumet*. Let me quote in part:

### **"Lest We Forget — What They Have Said"**

"What Khrushchev said: 'If anyone thinks that our smiles mean the abandonment of the teachings of Marx, Engels and Lenin, he is deceiving himself cruelly. Those who expect this to happen might just as well wait for a shrimp to learn how to whistle. The Communists will destroy capitalism, not with nuclear weapons but through the spread of the ideology. We are as sure of this as we are sure the sun will rise tomorrow. All we have to do is grease our ideology with butter.'

"What Lenin said: 'Promises are like pie crusts — made to be broken. We have to use any ruse, dodges, tricks, cunning, unlawful method, concealment, and unveiling of the faith.'

"What Stalin said: 'Words must have no relation to action — otherwise what kind of diplomacy is it? Words are one thing, actions another. Good words are a mask for concealment of bad deeds.'

"What Dimitrov said: 'We are sometimes accused of departing from our Communist principles. What stupidity, what blindness. . . All the ins and outs of our tactics are directed to a single end — the world revolution.

"We must always remember that one sympathizer is generally worth more than a dozen militant Communists. A university professor who, without being a party member, lends himself to the interests of the Soviet Union is worth more than a hundred men with party cards. A writer of reputation, or a retired general, are worth more than 500 poor devils who don't know any better than to get themselves beaten up by the police. Every man has his value, his merit. The writer who, without being a party member, defends the Soviet Union, the union leader who is outside our ranks but defends Soviet international policy, are worth more than a thousand party members.'

"What Manuilski said: 'War to the hilt between communism and capitalism is inevitable. To win we will need the element of surprise. The bourgeoisie will have to be put to sleep. So we will begin by launching the most spectacular peace movement on record.

"There will be electrifying overtures and unheard-of concessions. The capitalistic countries, stupid and decadent, will rejoice to cooperate in their own destruction. They will leap at another

(Continued on page 22)



# THE MYSTERY OF THE EMPTY TOMB

## Chapter X

By J. Bernard Nicklin

WHEN THE Caliph Al Mamoun's men had completed their search for treasure, said to be hidden in the Great Pyramid, all they found in the King's Chamber was an empty stone chest without a lid, of no earthly value.

It is interesting to notice what early investigators have had to say concerning this empty box. Bellonius, in 1553, referred to it as a "large tomb of black marble, in which an ancient king had been buried." Sandys, in 1610, wrote: "Athwart the room, at the upper end, there standeth a tomb, uncovered, empty, all of one stone." The Oxford astronomer, John Greaves, in 1637, had this to say: "Within this glorious room (the King's Chamber) stands the monument of Cheops, of one piece of marble, hollow within, and uncovered at the top."

Two centuries later, Howard Vyse concluded that the whole structure of the Great Pyramid had been built "for the security of the King's Chamber, and the sarcophagus within it." Later, Piazza Smyth, after careful examination, pronounced the stone composing the coffer to be of red granite. He also noticed a groove slightly dovetailed along its upper edge obviously for a sliding cover, but found no evidence that such a cover had ever been used. Furthermore, the coffer's edges had been sadly chipped and the southeastern corner broken away to an extent of eight or ten inches by mischief workers.

Sir Flinders Petrie's observations are of special interest:

"The coffer in the King's Chamber is of the usual form of the earliest Egyptian sarcophagi, an approximately flat-sided box of red granite. It has the usual undercut groove to hold the edge of a lid along the inside of the N.E. and S. sides. . . . On the outer sides the lines of sawing may be plainly seen . . . showing that the masons did not hesitate at cutting a slice of granite 90 inches long, and that the jewelled bronze saw must have been probably about 9 feet long. . . ." (*The Pyramids and Temples of Gizeh*, p. 84.)

Here, once again, is evidence of skill and workmanship of a very high order. But did this Coffer ever serve as a tomb? It is unlikely to have done so for the following reasons:

1) In ancient Egypt it was customary for the deceased's name, titles, deeds and history to be engraved on the inside and outside of a coffer; yet, no trace of any inscription is

to be found on this one.

2) As is clear from the measurements given below, it could not have been brought through the passages after the Great Pyramid had been built, being too large.

3) As the wedge-shaped granite plugs inserted at the entrance of the first Ascending Passage when the Great Pyramid was built would have barred the way to the King's Chamber, had the Coffer once contained a corpse, it must have been placed there during the Great Pyramid's construction and before the roof of the King's Chamber was completed.

Three hundred years ago, John Greaves, the Oxford Professor, perceived the tone of the latter contention when he wrote:

"It may be justly questioned how this monument [coffer] of Cheops could be brought hither [into the King's Chamber], seeing it is an impossibility, that by these narrow passages, before described, it should have entered. Wherefore we must imagine that by some *machina* [contrivance] it was raised and conveyed up before this chamber was finished."

### Outside Measurements of the Coffer:

	Greaves	Smyth	Petrie	Davidson
	B"	P"	B"	P"
Length	87½	89.62	89.62	89.8057
Height	39¾	41.23	41.31	46.504 (with lid)
Breadth	39¾	38.61	38.50	38.554

Observe how closely Davidson's intentional measurements agree with those actually taken by Flinders Petrie and Piazza Smyth.

The width of the Ascending Passage, at its junction with the Descending Passage, as given by Flinders Petrie, is 38.2", but higher up, above the granite plugs, he found it tapers to 41.6".

Inside measures of the Coffer, as taken by Piazza Smyth, were:

Length	77.85 P"
Breadth	26.70 P"
Depth	34.31 P"

Hence, complete with lid, its capacity would have been ample as a coffin. The point we would impress, however, is that, while evidence points to it as never having been used as such, it has, nevertheless, every appearance of a tomb — an empty tomb. Then why was it in the King's



Chamber?

### Coffer's Intentional Measurements

Not until the intentional measurements are considered do we begin to understand the Coffer's purpose. Based on year-circle geometry, its dimensions are so proportioned that, when placed in a certain position in the King's Chamber, it at once becomes an object of significance.

In his *Miracles of History* (pp. 221 & 222, pub. 1947) David Davidson stated that one of the units common in ancient times throughout the Middle East (generally excepting Egypt) was a "foot" of 11.626 geometrical inches. He wrote:

"The basis of the whole Great Pyramid representation is a year-circle of 365.242, 3652.42 or 36524.2 ancient Adamic inches in circumference; the respective diameters being 116.26, 1162.6 or 11626 Adamic inches. The Adamic inch is Sir John Herschel's 'geometrical inch,' 500 million of which 'geometrical inches' is the measurement of the Earth's Polar diameter. . . . The diameter was decimally subdivided into geometrical feet of 11.626 geometrical inches."

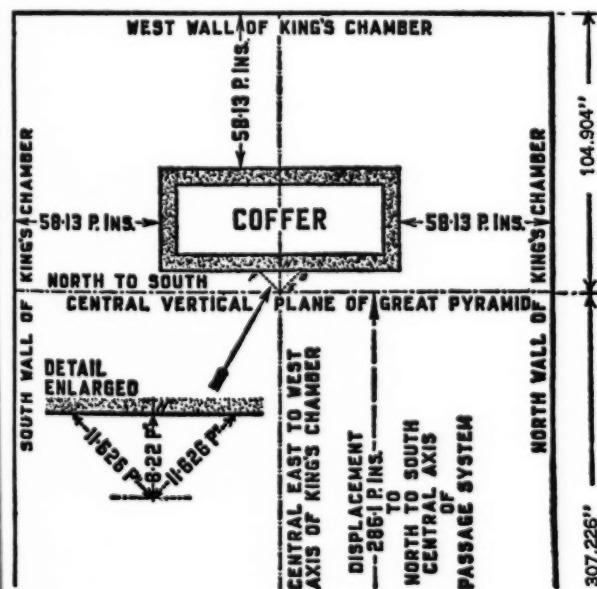
Now observe how this "Adamic foot" is a basic factor in the dimensions of the Coffer:

The Height, 46.504 P", is 4 times 11.626 P"

The Length, 89.8057 P", is 10 times 11.626 minus 206.066 P", the width of the King's Chamber:

$$\begin{array}{r} 206.066 \\ 116.26 \\ \hline 89.806 \text{ P"} \end{array}$$

The Breadth, 38.554 P" is the span between 5 times 11.626 P", and a point 8.22 P" West of the Great Pyramid's North-South Central Axis (see accompanying inset):



The position evidently intended to be occupied by the Coffer is shown on the accompanying Plan, viz., 58.13 P" (i.e., 5 x 11.626) from the north, south and east walls of

the King's Chamber; in which position its east face (as shown in the inset) would fall 8.22 P" distant from the Great Pyramid's North-South Central plane. This at once is very suggestive, for 58.13 is the radius of a circle, twice times which, multiplied by Pi, equals the circumference; and the square root of the area of such a circle, viz., 103.033, is the basis of all King's Chamber measurements. As 58.13 is indelibly stamped on measurements relating to the Coffer, 103.033 is impressed upon the length, breadth, height and cubic diagonal of the King's Chamber. And the unseen, interminable Pi ratio, with its decimals, running on and on and on — 3.141592\* — evidently known and selected by the Architect, is the factor found operating — transforming finite lines into endless circles, as Christ converts mortals who qualify into immortal beings.

In Chapter V, attention was drawn to several points of resemblance between the King's Chamber and the Tabernacle of the Old Testament; showing particularly that in both cases "five," the "number of grace," is prominent in their measurements. Here this number is observed in the intended position of the Coffer, in which, in three instances, the distance between it and the walls of the King's Chamber measures five Adamic feet (58.13").

### Symbolism of the Cross

In one of his later works, David Davidson showed how, by a simple development, the Coffer could display a Cross:

"The height of the Tomb, with its lost lid restored in position is clearly defined as essentially four geometrical feet above the floor level of the King's Chamber — the numerical 4 in the symbolism denoting the number of the World 'City of Destruction.' This indication is confirmed by the sequence of intention which the unfolded position of the Cross discloses." (*Miracles of History*, p. 224.)

Supposing the Coffer were encased in four thin sheets of cardboard from the floor to the upper surface of the lid, each sheet cut separately for the sides and the ends, but with a fifth sheet cut to the size of the upper horizontal surface of the lid, and hinged to the vertical sheet of cardboard on the east side. Then, unfolding these sheets outwards for all to lie on the floor of the King's Chamber, the resulting figure is the Cross as shown.

A Cross and an Empty Tomb! What can it mean?

Here, again, we would draw attention to the presence of the Pi ratio in defining the position of the foot of the Cross, for, as pointed out in Chapter IX, the height of the King's Chamber, 230.389 P" — the distance separating it from the East Wall — equals 2200 times Pi, which may be expressed thus:

$$\begin{aligned} (800 \text{ plus } 700 \text{ plus } 700) \times 3.14159 &= 6912 \text{ days} \\ 230.389 \times 30 &= 6912 \text{ days} \end{aligned}$$

If the date of the foot of the Cross is of consequence, it will fall on May 13, 1962. To understand what the Coffer

\*A schoolboy of 14, Michael Coombs, interested in mathematics, has informed the author that when a comptometer was recently set to determine the Pi value, after recording decimals to 4,000 places, it continued to tick on.

ing on the earth" (Luke 21: 26). Such a state of fear was in evidence during the last months of 1957, when it was realized that Russia actually possessed guided missiles and the skill to direct them to any point on earth; but more so by the threatening Soviet letters handed to Western leaders, December 9-11, 1957, with the intent to *frighten*.

This, not a day, but an epoch, would be entered unnoticed "as a thief" (I Thess. 5: 2; II Peter 3: 10). According to St. Paul, it would consist of two phases: first, one of "*peace*," followed by one of "*sudden destruction*."

In His prophecy of the “abomination of desolation” to be responsible for the world’s worst tribulation (Matt. 24: 15, 21 & 29), our Lord refers us to Daniel for enlightenment and in Chapter 12 of his prophecy, we find the same worst-ever “Time of Trouble” referred to. Later in this chapter two periods are given: a preparatory 1260 days — “a time, times, and a half” (v. 7) — and 1290 days for desolation (v. 11). Was it to these periods that Jesus referred when He foretold that, for the “elect’s sake, *those days* [evidently a definitely known period] would be shortened?”



### 1) "Times of the Gentiles"

Christ foretold that its *end* would be marked by Jerusalem's liberation (Luke 21: 24); hence, when this occurred on December 9-11, 1917, the prophecy obviously had been fulfilled.

Replying to the disciples' question, "What shall be the sign of thy coming, and of the end of the Age?", Jesus described certain unmistakable circumstances that would characterize the "generation" — 40 years — preceding His return. It would *begin* with a world war — "Nation shall rise against nation, and kingdom against kingdom" (Matt. 24: 7) — which incidentally brought Jerusalem's deliverance — and *end* when "men's hearts would be failing them for fear, and for looking after those things which are com-

"Times of the Gentiles" end.	END OF THE AGE		?	?
1917	1957	1961	1964	
Dec.	Dec.	May	Dec.	
9-11	9-11	22-24	2-4	
↓	↓	↓	↓	↓
"This Generation"	"Day of the Lord"			BLESSING
	(Peace)	(Chaos)		
10 x 1335 + 1260	1260	1290	1335	

While it is noticed that "those days" (at least the desolating phase of the Day of the Lord) *are to be shortened*, to what extent we are not told. Nevertheless, at the end, 1335 days will bring blessing!

(To be continued)

This is a reprint of the following two articles which were originally published in DESTINY:

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# OUR NATIONAL PURPOSE

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By Howard B. Rand

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IN ITS ISSUE of May 16, 1960, *Life Magazine* issued a challenge for a clear-cut statement regarding the national goal and purpose of the American people. Many writers have undertaken to set forth what that purpose is in answer to the questions posed at the time:

"What is it we expect to achieve? Will greater efforts achieve peace? What kind of peace? And what do we do with peace when we get it? What has happened to the American dream?"

Following these questions one assertion was made:

"We dozed, slept and it abandoned us. There no longer sounds a unified voice speaking our mutual hopes and will."

## *In Search of Freedom*

We have followed with interest the observations of the many writers who have undertaken to set forth the national purpose of this great people. We believe it is useless, however, to try to give expression to that purpose without first taking into consideration the reason why our forefathers came to these shores and established a home for themselves in what was then an uncharted wilderness. Primarily they were not seeking peace, although they trusted that the ultimate results would bring them its blessings. What they were specifically endeavoring to achieve was freedom from oppression; to exercise their God-given right to worship according to the dictates of their own conscience. Furthermore, their desire was to establish a righteous government under which justice and equity would be administered, introducing safeguards which would prevent dictators from coming to power and make it impossible for men in office to abuse the authority entrusted to them. Freedom of worship, freedom from oppression, freedom of individual enterprise, freedom to labor and freedom to enjoy the production of labor without fear of governmental seizure — these were a few of the objectives motivating our founding fathers.

## *One Law For All*

Equality of justice before the law for all was another keystone in the arch they were constructing on which the civilization they hoped to build would rest. Above all the greatest incentive was the conviction born of a trust in the Lord that, if they remained true to their convictions, God would prosper their undertakings and enable them to attain the goals they had set and for which they were striving.

## *An Overruling God*

One major factor that must not be overlooked was

the recognition by our forefathers of the actuality of a Divine Providence guiding the affairs of men and shaping the destiny of the nation. This sense of copartnership in a vast overruling purpose was a driving spur to urge men on to greater and greater accomplishments. It was this certitude that enabled our forefathers to stand firm against every kind of opposition, engendering a willingness to endure hardship and overcome seemingly insurmountable obstacles to maintain the principles for which they stood.

## *A People Willing to Work*

There were no privileged classes in the inception of this nation; no citizens who were maintained in idleness at the expense of the public treasury. All were expected to contribute their part to the national effort and to the building of a great nation. Labor unions were nonexistent then and each worker received a return for his labor according to his ability, his skills and his willingness to produce.

## *No Vision*

A tremendous transition has taken place since the early days of this nation. The goals for which our forefathers labored no longer motivate the multitudes today; rather, the love of pleasure, the desire for ease and the hope for security have become the objectives of a people grown soft, who are bereft of moral fibre. The result is a degeneration of spirit in the nation, narrowing its outlook and dulling its patriotic sensibilities. If this downward trend were to continue, the outcome would inevitably be that concerning which Solomon forewarned: "Where there is no vision, the people perish" (Prov. 29: 18).

If we seek peace for the sake of eliminating strife among nations only, we must compromise principles fundamental to the establishment of justice and equity. If, for the sake of avoiding conflict, we refuse to wage war to uphold righteousness, we bow to the threat of force when oppressors threaten to attack. In the same way that our forefathers found it necessary to fight the War of Independence in order to secure the blessings of freedom, we must also willingly face conflict in the interest of righteousness, for only by the militant suppression of evil will it be possible to maintain a world free from disorder and strife.

How many are truly desirous of peace so that we may have a better world in which to live, where the vices and evils which afflict society today will be entirely eliminated? It would be of interest to have an expression from all those who say they are seeking



peace, and who desire that wars may end, as to the objective they have in mind. In most cases it would turn out to be wholly selfish; some of it would be vicious. Few indeed would ascribe to the goal our forefathers set before them that, under God, this nation might become great and powerful in the establishment of righteousness on the earth.

### ***Impeding National Growth***

Only a vigorous, self-denying people, unafraid in the face of seemingly insurmountable obstacles, will be able to build a wholesome national structure and inject into the life stream of the nation that stamina that leads to true greatness. In listing the mighty men who made possible the greatness of His Kingdom, David portrayed men of courage, fearless in the face of danger, men who did exploits, accomplished the seemingly impossible through sheer determination and a devotion beyond duty, winning against overwhelming odds (II Sam. 23: 8-39). In a speech before the Hamilton Club at Chicago in 1899, Theodore Roosevelt expressed it well when he said:

"Our country calls not for the life of ease, but for the life of strenuous endeavor. . . . If we stand idly by, if we seek merely swollen, slothful ease, and ignore peace, if we shrink from the hard contests where men must win at hazard of their lives and at the risk of all they hold dear, then the bolder and stronger peoples will pass us by and will win for themselves the domination of the world."

Today we have lost the sense of Divine guidance that led our forefathers to face every hardship, with the courage born of the conviction that God would prosper their undertakings. A spirit of fear prevails today when the enemy rattles the sword. It is impossible to regain that supreme confidence displayed by our founding fathers until we awaken to the great national purpose in the plan of God that brought our nation into being.

Without the incentive to press on to the Divinely-set goal, we aimlessly drift, buffeted by the contrary winds of selfish and greedy human emotions as one crisis after another arises to confront us. We fear to say yes and hesitate to say no for lack of Divine direction, as our enemies press for advantages over us.

### ***A Perfect Model***

When it came time for the United States of America to adopt a constitution, our forefathers modeled it after the perfect system of national administration designed for God's Israel Kingdom, as outlined in the Scriptures. Whether this was done with definite intention or not, God, in His providence, guided the framers of our Constitution in drawing up a document that led Gladstone to say after reading it:

"It is the greatest piece of work ever struck off in a given time by the brain and purpose of man." (*Digest of the Divine Law*,\* p. 131.)

In the same ratio that we have departed from strict adherence to this document, we have lost our national

direction. No longer do we have leaders who consider first their responsibility to God in the administration of the affairs of state. Instead we have politicians seeking office by favoring pressure groups and pleasing the people by promising to give them the things they desire — more and more leisure, peace, even at the cost of principle, and the promise of security from the cradle to the grave. The citizens of no nation can possibly retain a sense of achievement or personal pride in work well done when they are so coddled.

### ***Our Racial Beginning***

Let us turn back the pages of history to the inception of our race and take note of God's purpose for its responsibility and destiny as a nation. Our initial premise is the fact that the Anglo-Saxon-Celtic peoples are modern Israel in the world today. Sharon Turner, the great Anglo-Saxon historian, places our Anglo-Saxon ancestors in the same place and at the same time that the northern ten-tribed Kingdom of the House of Israel left the lands of their Assyrian captors and took up their residence in the Crimean region. Ample evidence substantiating the identity of the Anglo-Saxon-Celtic peoples with Israel of old is now available. *This being true, the Divine purpose in regard to the Israel of God in the Bible is the Divine purpose in regard to the Anglo-Saxon-Celtic peoples today.* A study of what God set as the goal of His Kingdom people provides us with the enlightenment we need today concerning our national purpose, Divinely given so many centuries ago.

### ***Our National Inception***

The main purpose in the organization of the Kingdom of God at Mt. Sinai was the ultimate establishment of righteous government in the earth. To that Kingdom were given the commandments, statutes and judgments of the Law of the Lord. This law has never been excelled. When that law is administered in its full perfection, there will be a demonstration, for all to behold, of the only way to real and lasting liberty, freedom and peace.

### ***Lacking Understanding***

Today we are attempting to impart to aspiring nations the benefits of freedom, liberty and peace without schooling them in the administration of the perfect laws of God. The results are proving to be disastrous. Only violence, strife and bloodshed have followed the endeavor of backward peoples to exercise self-government when they have little knowledge of the principles of righteousness.

### ***The Call Goes Forth***

There is no problem facing our nation or the world today that would not be solved through the application of the Divine law. *It was God's purpose, in establishing His Kingdom at Mt. Sinai, to set before all peoples the perfection of the commandments, statutes and judgments of the law and demonstrate, through His people, the equity and justice of their administration.* Through

\*\$3.00 postpaid. Destiny Publishers, Merrimac, Mass.



Isaiah the Prophet the call is going out to the Anglo-Saxon-Celtic peoples, as the modern Israel of God, to acknowledge their identity and awaken to the responsibility resting upon them as God's people in the world today. The prophet voices the appeal:

"Hearken to me, ye that follow after righteousness, ye that seek the Lord." (Isa. 51: 1.)

This message is addressed to a people who have become Christian, seeking the Lord, but who are completely unaware of their identity, for the prophet continues:

"Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." (Isa. 51: 1.)

This is an admonition to look to our origin, to see from whence we came. In order that there may be no question as to that origin, the prophet continues:

"Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him." (Isa. 51: 2.)

These directions are for a people who do not realize that they are the descendants of Abraham and Sarah, who were of the line of the appointed seed, and who were the parents of Isaac, the forefather of the Saxon race. During the last one hundred or more years the knowledge of this identity has been increasingly proclaimed and the evidence confirming it has now been so thoroughly established that only those who deliberately refuse to consider the facts continue to be blind to its actuality.

### *Under Divine Compulsion*

Meanwhile, the enemies of our race are moving against us as Soviet Russia and Communist China prepare for armed conflict, with the intention to annihilate us as nations in order to destroy the power and prestige of Anglo-Saxondom and gain world domination. Through Ezekiel the Prophet the Lord declares of these atheistical hordes:

"Thus saith the Lord God; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?" (Ez. 38: 17.)

A Divine impulsion is therefore stirring up our enemies, leading them on to the day when they will make an all-out attack against God's people. The Lord's method in this is to use their enemies to compel His people to awaken to their identity and to their need for His intervention. The Prophet Joel declares that, as the result of the consternation that will grip the people as a powerful enemy moves forward in power with their annihilation as his aim, they will be forced to turn to their God for deliverance. Seeking Divine protection, they will utter the words of the prayer prepared for their use:

"Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" (Joel 2: 17.)

JANUARY 1961

### *Divine Deliverance*

Following the praying of that prayer for deliverance as a nation, Ezekiel declares:

"And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken." (Ez. 38: 18-19.)

Thus God will intervene to save His people from the destruction planned by their enemies, with the result:

"Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord." (Ez. 38: 23.)

Then the statement is made:

"So the house of Israel shall know that I am the Lord their God from that day and forward." (Ez. 39: 22.)

### *A Call to Restore*

Isaiah instructs those conversant with the Divine purpose pertaining to His people:

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." (Isa. 58: 1.)

As the clouds of conflict darken the horizon and fear increases as war draws near, God will use the difficulties we will face as a nation to compel a spiritual awakening among the people so that they may recognize their true purpose in accordance with the Divine plan. Isaiah outlines what is involved:

"Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil." (Isa. 56: 1-2.)

The instructions Moses gave to our forefathers is applicable to us today:

"Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons." (Deut. 4: 5-9.)

When, as a nation, we respond to the Divine call to establish justice and judgment under the Law of the Lord, we will then have a leadership provided for us without parallel in our whole history. The Lord our God will prosper our undertakings and no nation anywhere on earth will be able to intimidate us.

### *In Summation*

What, then, is our national purpose? It is embodied in the National Covenant God made with our fore-

fathers at Mt. Sinai. Recognizing this, we must awaken to the knowledge of our identity and, in the light of that truth, arise to our responsibility. Then, as the people of God, we must repent and prepare ourselves spiritually to go forward and carry out our Divine obligations to obey and administer His laws, fulfilling the requirements of righteousness. This was the purpose for which our forefathers were organized into a kingdom at Mt. Sinai. This was the purpose for which the founding fathers of this great nation came to the shores of this wilderness. This is the purpose to which we must rededicate ourselves as a nation today if Divine blessing is to rest upon our undertakings.

Only when we come to a realization of the funda-

mental truth set forth in Moses' address to our forefathers will we find the way in which we are to go, which will bring to us the assurance of genuine peace, lasting prosperity and an overshadowing Divine protection that will baffle all our enemies. This is set forth in Deuteronomy 33: 27-29: "The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them. Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency!"

(Continued from page 15)

chance to be friends. As soon as their guard is down, we will smash them with our clenched fist."

### "Lest We Forget — What They Have Done"

"Nine hundred million enslaved people behind the Iron Curtain.

"Twenty-eight million in Communist slave labor camps.

"Millions upon millions of innocent men, women and children killed by the Communists since 1917.

"They have already enlisted the aid of one million Americans to Communist causes.

"Four hundred and fifty American prisoners of the Chinese Reds still in the hands of Communists after 73 meetings at Geneva. We have failed to have a single American released or accounted for.

"During the past 25 years the United States has had 3,400 meetings with the Communists, including Teheran, Yalta, Potsdam, Panmunjom and Geneva. The negotiators spoke 106 million words (700 volumes). All this talk led to 52 major agreements, and the Communists have broken 50 of them. As Lenin says, 'Promises are like pie crusts — made to be broken.'"

The *National Defender*, a D. A. R. publication, for September 1959 (p. 6), states:

(Continued from page 10)

It is indeed an interesting fact that we are now living in the "day of the watchmen" and throughout our land — yes, throughout the world as well — we find the very conditions described by Micah. Violent men are in control in great nations and ruthless men who aspire to rulership are endeavoring to elevate themselves to places of authority in order to exercise power over the people.

It is not pleasant to have to contemplate the situation as it is; yet we must face reality, for such conditions were to exist in the last days. Knowing that we

"Mr. J. Edgar Hoover has warned us that the Communists expect to take over this country in 1963."

This very wise American is probably one of the most informed men on Communism in our country today. Shall we shrug our shoulders, and denounce his admonition, or shall we heed the words of Jesus who said, "If any man have ears to hear, let him hear."

Every precaution has been taken by the Internationalists in Washington to nullify the Connally Reservation. Congressman Harris B. McDowell, Jr., from Delaware, has presented House-Joint Resolution 558, so that, if the Senate does not repeal the Connally Reservation by a two-thirds vote of those present and voting, then House-Joint Resolution 558, by a simple majority vote of both Houses, would grant U. S. consent to the jurisdiction of the International Court of Justice to determine whether or not disputes before that Court involve matters essentially within the domestic jurisdiction of the United States.

Also a threat, unbeknown to many, is the fact that a resolution in the form of a treaty could be presented and passed in the Senate with only two or three Senators present. This treaty resolution could

place the International Court of Justice in full jurisdiction over our domestic affairs.

To allow ourselves to become involved in this most dangerous world subjection plan would be an act completely devoid of wisdom. Man-made agreements without God endanger the very life of man.

Our Constitution was framed "under God"; our coins are marked "In God We Trust"; our calendar dates from "The Year of Our Lord"; a legal oath is not valid unless "sworn upon the Bible"; our Pledge of Allegiance is "Under God."

Surely if the American public is given a fair opportunity to weigh truth against insidious evil forces, they will rise to the occasion. A bath of tears, springing from humility and a renewed, deep appreciation of our Constitutional Republic is needed today. What was so hardly won by our forefathers must not be sacrificed by a surrender to world domination brought about by a World Court whose members know little or nothing of the "inalienable rights" of true freedom. Let us all be willing to sacrifice thought, time and energy to protect and preserve the fruits of the labors of our forebears. Let us claim our God-bestowed heritage. Now is the time! Later may very well be too late!

are the generation upon whom the end of the age has come, we need not be surprised, therefore, that the conditions described by the prophet marking the close of an era are now in evidence all around us.

### Overseas Subscriptions

Those who live in the sterling areas abroad may send their subscriptions to: C. E. SLEIGH, 2 Highfield Road North, Felsall, near Walsall, Staffs., England. Subscription price per year: £1. Southern African subscriptions may be sent through DESTINY PUBLISHERS OF SOUTH AFRICA, 301, 65 President Street, Box 3178, Johannesburg, South Africa. Subscription price per year: £1.

# Credendum

AS YOU READ DESTINY it will be helpful to bear in mind as a fundamental tenet that it identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel in the world today. The key to understanding the national aspect of the Bible lies in the acceptance of this basic truth. The ten-tribed Kingdom of Israel, or House of Israel, is distinct and separate from Jewry. In the Scriptures the terms "Israel," "Judah" and "Jew" are not synonymous and the course of history is widely divergent for the peoples properly classified under each of these titles.

The House of Israel is today an innumerable multitude apart from Jewry, a fact which the *Jewish Chronicle* for May 2, 1879 recognized by its reference to the ten tribes as represented by peoples who are not Jews. There it is stated: "The Scriptures speak of a future restoration of Israel, which is clearly to include both Judah and Ephraim [another term designating the House of Israel]. The problem, then, is reduced to its simplest form. The ten tribes are certainly in existence. All that has to be done is to discover which people represent them."

The information published in DESTINY provides the evidence showing that Israel left Palestine while the Jews remained. The movements of the Israel clans are traced out of the East, across Europe to their new settlement in the Isles of Britain, and then on to America. The prophets foretold Israel's westward trek and the monuments and traditions record the Divinely-guided wanderings of this people who left "waymarks" behind them as they journeyed toward their ultimate destination. Today the Anglo-Saxon-Celtic peoples alone bear all the marks by which the House of Israel was to be known in the latter days and they have unconsciously fulfilled in their history, and do fulfill in their present-day activities, what the Word of God declares would be accomplished by them in these latter times.

It is natural that, in the presentation of facts at first thought so startling, the immediate effect of proclaiming these new (yet not new) truths will bring opposition from some quarters where past beliefs are upset. But the evidence of racial movements throughout history, and the marks set forth by which the Israel of God was to be known in modern days, are so unmistakably clear that the failure to seriously consider the evidence will jeopardize the future welfare of the Anglo-Saxon race. For if the people of this race are the lineal descendants of the northern ten-tribed Kingdom of Israel — and they are — there has been placed upon them today a responsibility they cannot escape. The failure to awaken to the knowledge of their identity and assume their responsibility as the people with whom God made His unalterable covenants, and upon whom He laid His law, will bring upon them inevitable national suffering and trouble.

Were the opponents of the identity right in their

assumptions, there would, of course, be no such responsibility; but here again it is essential that the facts be made known. This DESTINY is doing. The people themselves constitute the court of appeal and must render a decision as to whether the facts presented are correct or the objections raised are valid. It is also important to carefully consider that God Himself will pass final judgment in accordance with the verdict rendered by the people, bringing weal or woe upon the nations of Israel in days to come as the inevitable consequence of the course chosen and pursued.

Let those who are opposed to proclaiming the identity ponder well the fact that they, too, have a tremendous personal responsibility. When it is universally recognized that the Anglo-Saxon-Celtic peoples are modern Israel, opponents of this truth who have succeeded in leading many astray, and hindered to that extent the national awakening and return to God in wholehearted acknowledgment of His sovereignty and obedience to His laws, will discover that He will not hold them guiltless.

God is not a man that He should lie and He gave His promise that Israel (He did not say Judah) would never cease to be a nation before Him. He gave the continuity of the heavenly signs as a guarantee of this (Jer. 31: 35-36). The *Jewish Chronicle* says, "Find this people" and DESTINY points to the Anglo-Saxon-Celtic peoples in whose history the prophecies of the Scriptures pertaining to the House of Israel are all being fulfilled today.

Sometimes the objection is raised that, because we stress the Gospel of the Kingdom, we have failed to recognize the part personal salvation plays in the redemptive plans of God. While DESTINY Magazine does give specific attention to the Kingdom evangel, this is by no means an indication that the Gospel of Salvation is relegated to a lesser position.

Of paramount importance to every individual is the necessity to become reconciled with God through His Son Jesus Christ. This is requisite to citizenship in the Kingdom of God and DESTINY presents the vital spiritual needs of every individual who strives to become an overcomer and attain the victor's crown. That phase of the Gospel message is as essential to the individual as the Gospel of the Kingdom is to the nation, which proclaims the identity and responsibility of the nations of Israel today and the necessity for the restoration of the administration of the Law of the Lord as the law of the land.

DESTINY Magazine brings to its readers the findings of Bible research, published by those who have seriously studied God's Word and see His overruling Hand in world history. We are not introducing a new religion; we are not a sect; rather, we are Christians who stand for the whole truth as taught by the Scriptures and for the application of that truth to the spiritual, cultural, economic and political life of man.



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